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S. J. Harrison, Editor.

"Let us go on unto Perfection."

S. H. Bashor, Vice Editor.

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## Miscellaneous.

### Our Church History.

BY JACOB C. CASSEL.

To the question of Brother D. C. Moomaw, "Shall we have a written history?" I think there will be a very general affirmative reply.

It is very unsatisfactory to come in contact with men, families, or institutions that do not know their history. Owing to the very peculiar situation of the Brethren church in the world it is all the more important that her history should be carefully, indeed authoritatively written. By this I mean that the text should be passed upon by a competent committee, or ratified by our National Conference, or possibly both precautions may be advisable. This is not meant as a reflection upon the competency of Brother Moomaw to write our history, indeed I think he is the most competent man in the church to do that, but as the production of every mind is shaded by the peculiar sentiments of that mind, it is scarcely possible for one man, or man to give a satisfactory record, even though it might be correct in the main, and if even correct and satisfactory to the present generation, future generations (for whom histories are written) will appreciate, and confide in an authorized work very much more than in simply an individual record. As already stated, our peculiar situation demands that a correct history be written. The present tendency is, as was manifested at the late National Conference, to bury in the past "unpleasantness" with the German Baptist church, and to overlook her present position. With the almost inevitable process of time, the church, to the great detriment of the church, is going to be separated into separate organizations a stupendous folly if we do not carefully hand down the facts and circumstances that brought about the separation. I am aware that this cannot be done without seriously reflecting upon the said church, which seems so very repugnant to some of our good brethren, but the truth must stand though the heavens fall. Self-respect and self-defense, the first law of nature demand that the record is made and the truth perpetuated.

The unprejudiced historian can cover with the mantle of charity many of the apparently vicious actions of our parent church, as it is an admitted fact that very many of the indefensible deeds of our brethren emanated from sincere hearts and good consciences toward God. They were largely the result of mistaken zeal, while there were deplorable exceptions. I think it is safe to assert that a "Saul of Tarsus" zeal was the underlying cause of nearly every expulsion. I believe that many who were active agents in the turmoil of ten years ago would today acknowledge that the above view is correct. If this be so we will do no violence to our church or cause and no injustice to the German Baptist Brethren church if we thus inscribe the facts upon the pages of history. After the record is duly and authoritatively made we may profitably cease to re-hash the events of a decade in the past.

Philadelphia, Pa.

### To a Young Convert.

BY D. C. MOOMAW.

MY DEAR YOUNG SISTER: You will excuse me for addressing this letter to you in this public manner, but, you see, while I am endeavoring to give you a little brotherly advice, there are many others who will be equally benefitted with yourself, and our motto should always be, "The greatest good to the greatest number." There are a great many girls just about your age who have obeyed the promptings of their young hearts and the "still small voice that speaks within," and have come to claim and enjoy the peace of a Saviour's love. The "burden" of sin grew too heavy to be borne, and the offer of "rest to the soul" has been gladly accepted, and you are as happy as an

angel. You can now testify to the sweetness of the love of a Father in heaven and you feel that no blandishments of a false, fleeting world can ever entice you to return to its "beggarly elements." Oh, how precious are the experiences of our first love!

But trials come. It is needful that they come. They purify the heart and ennoble the life. The crushed flower emits the sweetest fragrance. The storm-beaten oak strikes its roots deepest into the soil. The tempest-tossed mariner becomes the most skillful traveller of the seas. Chastisements are the seals of our connection with the family of heaven. Trials strengthen our faith, and perfect our love.

Your greatest trials will be to overcome fleshly impulses. You still retain your sinful flesh. Although your heart is changed, your flesh is the same as of old, and in it Satan has his habitation. Before your conversion he ruled its emotions and impulses and he would continue his dominion now if you permit him. Happily you need not permit him, and right here your first and hardest battle must be fought, and right here you will need to keep very close to the dear Saviour who redeemed you. When you are thus tempted to do anything that you think is sinful, pray to your Father to take Satan away, for it is he who tempts you. He first assails you through your thoughts, but God is greater than he, and will take him away if you ask him to do it. Every time you repulse Satan his temptations become weaker and finally you will win easy victories, but he will never cease to tempt till you leave the flesh and go to the realm of the spirit.

The assurance is very sweet to our souls that we will never be tempted above our strength if we only resist. "Resist the devil and he will flee from us, draw nigh to God and he will draw nigh to us."

One of the best principles of sin is work; for Christ, an idle hand is the idle field. There is a field in which you can work, and a field is white for harvest. The Sunday school is an open door to this field. Let your presence and influence brighten and bless this great institution. Gather in the neglected children, be with them in the class, sympathize with their little troubles, rejoice with them in their pleasures. There are none who have more influence over the little buds of immortality than the big sisters. You can make yourself a great blessing to them if you try real hard.

Another open door to the whitened field is the "Women's Christian Endeavor Society." This is a great organization of the working women of the church, which has for its purpose the spreading of the knowledge of Christ's kingdom among the nations of the world, and every Christian woman should belong to it. What you are expected to do is to devise ways and means to distribute religious literature, and send preachers to places where they could not go without help. This cannot be done without the power that comes from combination, and every additional number strengthens and adds to its efficiency. Suppose every sister in the church would contribute, say one dollar per year, what an immense amount of good could be done. I know one young sister who makes several dollars per month and every penny goes into the treasury of the Lord. There is not one who could not make at least twenty-five cents per month extra, by proper exertion, and the Lord always blesses the "willing workers." Try it sister. Work and pray.

Another way is open for you to do much for Christ. Try to influence your young friends to love your precious Saviour. Tell them how happy you are in his love. Tell them you would not be back in your sins for all the world. Tell them you belong to the happiest brotherhood of Christians in the world, where you are only required to love God and obey his commandments, and where you are not required to obey the commandments of men; where you are loved for your own sake and for Jesus' sake. You can add many stars to your crown, and none in all the beautiful land will be more radiant with joy than you, if you spend your life like the dear Master, in going about doing good. May your present life be so devoted, and your eternal life so joyous.

Roanoke, Va.

## Exegetical.

I Corinthians II: 1-16.

BY A. F. DEETER.

This morning I read; "Be ye followers of me, even as I also am of Christ. Now I praise (or rather exhort) ye brethren, that ye remember me in all things, and keep the ordinances as I delivered them to you. 1 Cor. 11: 1, 2.

Third verse, God has no head; Christ's head is God; man's head, Christ; woman's head, man. "Every man praying or prophesying with his hat on dishonoreth his head, Christ." Oh, Oh, brother, it does not read that way. Oh, yes, brother, it does, for the next verse teaches that a woman praying or prophesying without a cap or bonnet on her head, dishonors her head, man. No, brother, you have got into some old rut, that was taught by somebody as well as they understood it. A long time ago the good old fathers and mothers would compel their daughters that were unmarried, or no church members to wear a cap to church. I believe I remember something of that kind. The daughters would double up their caps and carry them in their pockets until they came to the church, then they would put them on their heads and wear them during services. After services they would again secrete them in their pockets.

Perhaps I have been biased by example. I will go back and look the ground work over again.

We will try that third verse over again. The authority of Christ is God; the authority of man is Christ; of woman is man. Now, what is the trouble? Why cannot a woman do spiritual labor without taking her hat off, as well as a man? "Oh, I see now. I have got hats, caps, and bonnets before my eyes, and there is nothing of the kind required by the apostle's language."

We will give it another reading. The conclusion. What Paul's ground work is for teaching us such peculiar things. I do not know that God wears a temporal covering of any kind. I do not know that Christ ever wore a temporal covering on his head. I do know that men and women do wear such coverings on their heads. But by whom, and when they were introduced, I know not. But to that third verse. Christ's head is covered, (or crowned) by the authority of God; man's by the authority of Christ; woman's head, by the authority of man: all under the leadership of God and Christ. It seems that God willed a spiritual thing to his hand-maidens. Acts 2: 18. Those hand-maidens are in the hands of men. The spiritual thing willed to the (all) woman is, "their hair is given them for a covering, and is a glory unto them"—if they do not cut it off. If a man wears long hair for a covering, he makes himself effeminate, and it is a shame unto him. Therefore cut it short. The authority crowns, covers or justifies him. The woman that cuts off her hair, uncovers her head, loses her glory power, by which she is justified in obedience, brings shame on her husband's head, and likewise upon herself.

Why does the apostle so tenaciously teach observance to this ordinance, or custom? There must be a spiritual reason for it. Let us glean from the nature of the case, also from others. It appears that women, in the apostolic age, did not dress as they do now. The skirt was worn without the waist; the hair was long and loosely worn to cover the upper part of the body; especially the bust. When the women appeared in public, to be thoroughly covered, she fastened a veil around her head, coming up to the bridge of the nose, that she might see with one eye, or perhaps both, but the body was not thoroughly covered until the veil was donned. But it was not the top of the head that was veiled, nor was the crown of the head covered with anything else.

Different characters have different customs. It appears there were women of bad character, who cut off their hair, and did not wear the veil. By this custom every body knew they were not virtuous, did not respect their head, (husband) but trampled under their wretchedly sinful feet, every law of propriety and decency.

When the Corinthian sisters had learned they